

OCTOBER 28, 1944

AMERICA

OCT 30 1944
DETROIT

JAPAN'S PUPPETS ARE QUAKING

H. G. Quaritch Wales

ASTROLOGY AND FOOTBALL

The Parader

HOW SHOULD WE VOTE?

An Editorial

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This Publishing Business

BUSLOAD OF SAINTS WITH A SECRET

The announcement of Henri Ghéon's death in Paris comes in the same month as the publication of the omnibus volume containing his four most famous saints' lives. It would be good to arrive in heaven with a book like that in one's hand.

Henri Ghéon was the man who brought the saints into the Catholic Revival and, as we now see, it would have looked pretty thin without them. He wrote of almost nothing else but saints. By thus restricting himself he gained enormously. In the first place, he avoided monotony. Men are in their essential personality irreducibly diverse; but sin blots out the distinctions and reduces the diversity: sin drains out the color of the man (which is his own and inimitable) and replaces it with the color of sin which is common property: all sinners look less like themselves and more like one another.

Saints anyhow are undiminished personalities and therefore diverse: but in this present Omnibus the four passengers are about as various as even saints could be:

The Curé d'Ars
St. Thérèse of Lisieux
St. Margaret Mary
St. John Bosco

two women, two men; two contemplative, two active; it is doubtful if any category but sanctity could bring those two women together, or those two men.

Secondly, he secures vitality; his kind of painting demands unlesened vitality in the sinner: sin, being a following of the line of least resistance, inevitably lessens vitality. Virtue, of course, does not mean the absence of sin: it means the right direction of energy. To quote Chesterton:

If you think virtue has languor
Just try it and see.

The sort of "virtuousness" which avoids the wrong direction of energy because there is no energy, is a mere nullity.

All this is obvious: the Saints are vital, colorful persons. But they do not always look it in their biographies. They always look it when Ghéon is the biographer. Why? What is the secret of Henri Ghéon? It is (apart from genius for which I do not know the formula) that he always paints what he sees: not what he ought to see: what he *does* see.

Naturally the result sometimes startled a Catholic world nourished upon hagiographers who never dreamed of seeing anything but their own notion of what a Saint ought to be like. Such men would produce not a portrait of a living human being, but "A photograph that has been touched up and prettified, made to look soft and ecstatic". But, as Ghéon saw, the work of grace is best understood if we really see the nature upon which grace has had to work; it is a poor compliment to grace to leave the impression that when it entered into a particular nature it found nothing to do.

It is hard to think of a writer who lives more in the reality of things, who more continuously sees not simply what is visible but what is there. That being so, the supernatural is to him the normal. He does not wonder at the Saints. He wonders at himself and at us, his fellow sinners. They are the norm. We are the grotesque and scarcely credible variations from the norm. (SECRETS OF THE SAINTS: \$3.00)

—F.J.S.

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COMMENT ON THE WEEK

The Vatican and the War. On October 18, the *Osservatore Romano* printed generous extracts from two sermons delivered by Elia Cardinal dalla Costa, Archbishop of Florence, after that city had been liberated by the Allies. In view of the confusion about the Vatican's attitude toward the war—a confusion which exists not only in Moscow and in Leftist circles the world over, but also in certain groups friendly to the Holy Father—the following passage from the Cardinal's remarks is of the highest importance:

During the war we witnessed the martyrdom of human and Christian consciences. Every law was abolished, every right suppressed. There was no faith in the promised word, no concept of justice. For those really or supposedly guilty there was no trial—or a wicked trial; no proportion between crime and punishment, no distinction between the innocent and the guilty. On the contrary, it was ordained that the innocent should pay for the guilty and that ten, twenty or a hundred individuals should pay for one.

And if the Allies, by immense efforts lasting over years and worthy of enduring glory, had not succeeded in constructing those gigantic armaments that have astounded the world, we don't know what would have happened to Christian civilization, to human civilization.

Now the Cardinal Archbishop of Florence is not the Holy Father. On the other hand, it is hardly conceivable that the *Osservatore Romano* would have been permitted to print such sentiments if they were not shared by the Holy Father. The fact, of course, is that Pius XII has never been morally neutral in this war. He has, it is true, maintained a position of political neutrality, as his office demanded. But from the day of the German attack on Poland, through all the bloody vicissitudes of the war, he has shown in various ways his disapproval of the Nazis and his solicitude for the Allies. There is every reason to believe that from the very beginning the Holy Father saw in a Hitler victory a terrible threat to Christian civilization. If there are still lingering doubts of this, the publication of Cardinal dalla Costa's remarks in the *Osservatore Romano* will help to dispel them.

Future of France. The crisis which liberated France is now experiencing is at once a danger and an opportunity. The task of readjustment following four years of enemy occupation either may lead to further internal divisions, and thereby doom the French people to an indefinite period of fratricidal strife; or it may result in a new bond of unity forged in the fire of common affliction. In the former event, the future of the country will be desperate; in the latter, France may recover quickly and show the way to a new era of peace and prosperity in Europe. At the present moment the outlook is critical. To the pre-war cleavage between Right and Left must now be added the sad division between those who opposed the Germans and those who collaborated with them. Already there are signs of a shocking disregard of traditional law and order, and General de Gaulle, head of the provisional government, is having serious difficulty in imposing his rule on large parts of the country. If this anarchy is permitted to continue, France obviously will be in a state of revolutionary ferment for years to come. In this decisive hour, we believe, General de Gaulle has given his frustrated and suffering people sound and inspiring leadership. He has pledged himself to necessary social and economic reforms. He has appealed for unity and order. He has

rallied active and determined democratic forces to work with him. He has warned that the war is not yet over and that "Germany won't be beaten without new and sanguinary efforts." He has challenged Frenchmen everywhere to take "the largest possible part" in those efforts. As long as Germany remains undefeated, Frenchmen have an immediate and mighty rallying point against the threat of a sterile and bloody revolution. Great as are their differences among themselves, their differences with the Germans are much greater. It is the great merit of de Gaulle that he sees this; the great crime of the French Communists that they do not.

Ten Years of SEC. Human nature being what it is, there will always be gambling in the world. There will always be the lucky and the unlucky, the honest and the crooked, sheep to be sheared and tricky fellows ready and willing to shear them. When the Securities and Exchange Commission came into being ten years ago this month, its most enthusiastic supporters were not so naive as to suppose that thereafter no widows and orphans would be fleeced, no markets rigged in Wall Street. But they did hope that the little fellow with a few thousand dollars to invest would have a fairer chance than before, and that Wall Street might become what it was meant primarily to be, an investment market, not a den of thievish speculation. These hopes, of course, have not been perfectly realized. What human hopes ever are? But they have not been in vain, either. Wall Street today is a much more honest and civilized place than it was before 1933. With the speculator hobbled, volume has naturally shrunk—from 654,816,452 shares in 1933 to 278,741,765 in 1943—and brokerage firms have accordingly

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reduced their staffs. Finance is not exactly frenzied these days. But the Stock Exchange continues to exist; and brokers are doing business at the old stand. Despite the jeremiads, Wall Street was not killed by Federal regulation. Perhaps it was even saved by it—saved, that is, from suicide.

Reporters' Poll. According to 160 Washington correspondents, polled by the *Saturday Review of Literature*, the *New York Times* has the most reliable, the fairest and most comprehensive coverage of the Capital's news. The *Chicago Tribune*, by a large majority, was voted most flagrant in weighting the news to suit its editorial policy. Among the individual correspondents, Arthur Krock of the *New York Times* was adjudged to have the greatest influence on Washington, Drew Pearson on the nation. Thomas L. Stokes, Scripps-Howard correspondent, was voted the best all-around reporter, with Marquis Childs a very close second. All in all, there seems little reason to quarrel with these selections. If Walter Lippmann had been accorded a higher rating among writers exerting an influence on Washington, there would, indeed, be no ground for argument at all. For some obscure reason, he was ranked far behind Messrs. Krock and Pearson. What interests us more, however, than the selections themselves is one of the obvious implications. The poll reveals that the hard-bitten Washington reporters have a very low opinion of the judgment of the American reading public. In terms of reliability, fairness and ability to analyze the news, they voted Messrs. Stokes and Childs the best all-around reporters in Washington, but agreed their influence was very small. On the other hand, after giving Drew Pearson fifty-six votes as the correspondent most influential throughout the nation, they gave him only two votes for the honor of doing the best job in terms of reliability, fairness and ability to analyze the news. In other words, the correspondents see a vast discrepancy between influence and reportorial ability. Is this "sour grapes," or are the people as dumb as the Washington reporters think they are?

Community Councils. For much too long a time, needs and difficulties of the Spanish-speaking people in our American Southwest have been left stranded upon parish doorsteps. Priests and Religious who devote themselves to these people have been obliged to shake out lean purses to the last penny, in order to aid victims of community neglect and indifference. In this discouraging perplexity, the Most Rev. Urban J. Vehr, Archbishop of Denver, made a practical recommendation at the seminar on Spanish-speaking peoples recently held at Regis College, of that city. He advocated formation of community councils of English-speaking as well as Spanish-speaking representatives to "focus attention upon the needs of the Spanish-speaking people and ways to meet them." Except for a warning against the wrong types of persons, who would defeat the plan's benefit, the Bishop prescribed no set form, though regional councils were suggested. The proposal is eminently adapted to all localities where there are clashes of racial and national groups.

Dom Sargent of Portsmouth. When in 1911 the Rev. Leonard Sargent, just ordained to the Catholic priesthood, confided to some of his friends that he hoped to start a new Benedictine Foundation in the United States, he was looked on as a dreamer. He was a recently converted Episcopal clergyman; and converts, they reflected, are apt to think up schemes. But Father Sargent knew his own mind. He had been one of the founders of the Episcopal Order of

the Holy Cross. Three years after his ordination he became a Benedictine monk, and in October, 1918, he had already bought the property at Portsmouth, R. I., and made the start for the present Priory. Seeing today's flourishing community, one can hardly realize what a discouraging picture the Priory first presented, when its first chants were voiced by Dom Leonard and his two or three companions. The only monastic "atmosphere" was that provided by the gales that swept up from Narragansett Bay. But at his death on October 15, 1944, Dom Leonard had lived to become the dean of the Benedictines of English Foundation in the United States. Like his companion, Father Hugh Diman, he enjoyed the unusual distinction of having founded institutions—one, religious houses, the other, schools—both before and after his conversion to the Faith.

Soldier Meets Missionary. Solitude, hardship, unremitting labor and life-long sacrifice—these things are all in the day's work for the legion of missionary priests and Sisters scattered all over the earth. They deliberately chose the barren, lonely places of earth as the field of their apostolic labors. Expecting obscurity, they quietly disappeared into the darkness of the jungle or the silence of some tiny atoll in the Pacific. But the war shattered the silence and penetrated the darkness. The glare of front-page publicity played upon them and brought into sharp focus the self-effacing heroism of the missionaries. The invasion of Hollandia in New Guinea by Gen. MacArthur's forces at the end of April furnished one such revealing flash. The story of the rescue of the missionary priests and Sisters by American soldiers figured prominently in the reports of that action and needs no repetition here. At the time the fortitude and courage of the missionaries made a profound impression on the boys who rescued them. That the impression still remains is manifested by the following excerpt from a letter which Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, received from the Chaplain of those boys, Captain Francis J. Reilly: "I am enclosing \$500 in money orders. My Catholic boys took this up for the Hollandia [New Guinea] missions. You know, of course, the way priests' and Sisters' lives were saved by American forces at Hollandia some months ago. I am authorized now to send this money to the Propagation of the Faith for the Hollandia missions to be used after the war." Another group of our boys in New Guinea sent \$250 to the Holy Father to take the place, they said, of the personal homage they would have liked to give him along with the Allied troops in Rome. Such men will return with a living concept of the Church Catholic.

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 Promotion and Circulation: GERALD DONNELLY
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AMERICA. Published weekly by The America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York 17, N. Y. October 28, 1944, Vol. LXXII, No. 4, Whole No. 1824. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$5; 15 cents a copy. Canada, \$6; 17 cents a copy. Foreign, \$6.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the Week, Registered U. S. Patent Office.

THE NATION AT WAR

AT THE END OF NOVEMBER, there is a change of season in Burma and in the Philippines, caused by a shift of the monsoon winds. In the western part of the Philippines, and in Burma, the rainy season ends, usually very suddenly. Thereafter the dry season lasts until May. There are no typhoons during the dry season, making this the time of year most suitable for military operations. In the eastern part of the Philippines, however, the winter and spring months are the rainy ones, and there are no typhoons. The east coast is lined with mountains, difficult to cross, and most wars in the Philippines are fought on the west side and in the dry season.

The recent preliminary attack by the fleet of Admiral Nimitz against Formosa during the first half of October met with strong Japanese resistance. This indicates that they are watching for an attack on the Philippines coming around the north end. Or awaiting a possible attack against Formosa. Of course, the Japanese themselves are aware of the possibility of an attack from these quarters and naturally would be expecting such attacks. However, it is not the strategy of our military leaders always to strike where expected, and it may well be that our forces will make a feint in all these directions in order to draw the Japanese away from other sections, where the attack, because of its surprise, would be a success.

In Burma three operations are in progress. In the south, in previous dry seasons, attempts by the British to advance into Burma, and by the Japanese in the opposite direction into India, both failed. They may not be tried again. In the center a Japanese attack into Manipur during the last dry season was crushed. The British are now engaged in an expedition in this area, headed toward the center of Burma.

The most successful operation has been in north Burma under the American General Stilwell. This has steadily gone on regardless of seasons. Among other things, the forces under his command are building a road from India across Burma to connect with the old Burma Road into China.

With good weather soon due, greater activity in all areas is to be expected, and there may be several major operations at one time.

COL. CONRAD H. LANZA

WASHINGTON FRONT

WHILE the two major candidates were battling away with each other, and the world was waiting breathlessly for the break-through on the Western Front, there were many in Washington who were thinking serious thoughts about our place in the unsettled financial and business world after the war.

It is pretty obvious, of course, that we cannot be merely a Santa Claus or a Good Samaritan, distributing charitable funds to stricken peoples, or even a Shylock, lending great sums for European reconstruction. We will be all of that, certainly, but we will also be expecting to buy and sell goods on a straight business basis. And there's the rub.

The Department of Justice has some sixty suits pending in this country against firms accused of operating under various monopoly or cartel agreements. Yet these same firms, condemned by our laws to honest competition, will, after the war, be faced in the world markets by three great systems of cartels, or maybe a combination of the three working closely together.

These are Great Britain, which will continue its present system; Russia, which is one huge cartel; and the coordination on the rest of the Continent effected by Goering, which will be anybody's prize but will hardly be allowed to disintegrate. (France has already started the process of nationalization.)

Our problem is, of course, to decide how our firms, if forced to operate as individuals at home, can compete with these huge combinations in South America, for instance, and elsewhere. It seems that the present Administration is operating on the basis of open competition at home but of combination in foreign trade. I have seen nothing to this date as to how the Republicans propose to deal with this difficult problem.

Now there is one thing about a cartel, and that is that it cannot be allowed to be independent of government. Witness the effects on our early war effort from having allowed private firms to make agreements with government-controlled German cartels. Look for a drive, whoever is elected, for a partnership between government and big business after the war.

WILFRID PARSONS

UNDERSCORINGS

THE FIRST anniversary of the *Pattern for Peace*, on Oct. 7, called forth a large volume of laudatory comment on it from prominent ecclesiastics and laymen. Recommending it as a document which should be widely read and pondered, Archbishop Robert E. Lucey of San Antonio declared that it contains "those moral and social principles which must be accepted here and everywhere as the foundation of order and tranquillity in the world community."

► Over 400 French priests and Religious were deported to Germany during the Nazi occupation, a British Radio Broadcast declared on October 9. 108 priests were arrested and 30 shot in the Paris region alone.

► Pointing out that the right to vote is a sacred privilege of Americans, the Most Rev. James A. Griffin, Bishop of Springfield, Ill., declares in a pastoral letter that "no one of legal age is worthy of the name of American citizen if he does not take enough interest in the affairs of Government to cast a vote on election day."

► Alfred E. Smith "can in all justice be called the boast of the Catholic American laity," His Excellency the Most Rev.

Amleto Giovanni Cicognani, Apostolic delegate to the United States, said in a warm message of condolence to the members of his family. The message, as recorded in N.C.W.C. News Service, paid glowing tribute to "Al" for his leadership, his open profession of his Faith, and his generosity in charitable activities.

► Returning from his 1,900-mile tour of the European battle fronts, Archbishop Francis J. Spellman of New York urged that the example of Christian fortitude now being shown by our soldiers be our inspiration in rebuilding civilization. "If all Americans can support them in what they do and what they represent," the Archbishop said, "it will be the greatest factor they can contribute to the winning of the war and, what is more important, to the winning of the peace."

► The Rev. Charles F. Glennon, captain in the U. S. Army Chaplains' Corps and former curate at Our Lady of Lourdes Parish, Beachmont, Mass., has been reported by the War Department missing in action—the first priest of the Boston Archdiocese so reported.

LOUIS E. SULLIVAN

JAPAN'S PUPPETS ARE QUAKING, TOO

H. G. QUARITCH WALES

JUST AS in Europe the approaching collapse of Germany has been heralded by the defection of satellites and the efforts of quislings to escape their deserts, so also in Asia signs are not wanting that Japan's puppets already see the writing on the wall. In Central China numerous puppet officials were reported some time ago to have been placed under arrest. In the Philippines the unnerving approach of American might has led to at least a reshuffle of the Laurel cabinet.

NEW CABINET IN THAILAND

But it is in Thailand that there has occurred the most interesting development, and one of which the significance seems to have been overlooked in the press. Thailand, like Denmark, was long regarded as a model Axis satellite, that is to say in so far as the collaboration of its government was concerned, for in both countries popular unrest has not been lacking. But the situation in Thailand is relatively more important since this country forms strategically the "soft under-belly" of occupied Southeast Asia. The puppet Thai government seemed to have the situation well in hand right up to the fall of the Tojo Cabinet. This event was immediately followed by the resignation of the Thai Cabinet headed by Premier Field Marshal Luang Pibul Songgram. And since then Pibul has been pushed farther into the background.

The new Thai Cabinet remains collaborationist, though it contains fewer pro-Japanese extremists. The significant change is rather in the choice of a regent to act for the young king who is still in Switzerland, where he was educated. Instead of a colorless prince, as heretofore, a clear-thinking liberal statesman has been appointed. His name is Luang Pradist Manudharm; and before the war, when Pibul's dictatorship still seemed insecure, there was hope in informed foreign circles that Pradist might some day head a democratic government.

Pradist seemed at one time to have the people's welfare genuinely at heart, and he won considerable support among the large section of educated public who were in favor of democratic government. But, educated in France as a lawyer, he was primarily a clever theorist. He was indeed at one time suspected of Communist leanings, a charge from which he was cleared by a special commission. He founded a new university to train young officials in democratic principles, and for a time was Minister of Foreign Affairs. But with the rise of the dictatorship and the trend toward Japan he was removed from this position. As, however, the government had need of his brains and recognized his considerable popular following, he was given the portfolio of Finance. Now it would seem that Pradist's elevation to the regency can be interpreted as a desire to placate the restive Assembly, who see in him a possible way out for Thailand should Japan eventually be forced to withdraw from Southeast Asia.

GREATER EAST ASIA CONFERENCE

In November, 1943, Japan staged at Tokyo an impressive performance of her puppets, the occasion being a Greater East Asia conference. The personnel included Premier Chang Ching-hui of Manchukuo, Premier Wang Ching-wei of occupied China, Premier Ba Maw of Burma,

Dr. Soekarno, chairman of the "people's movement" in Java, President José Laurel of the Philippines and Subhas Chandra Bose, President of the Provisional Government of Free India. Premier Pibul of Thailand was represented by Prince Varnvaidya, a crafty statesman who had thrown in his lot with the new government, but who was obliged, on account of his royal birth, to act as an adviser without ministerial rank. Altogether the gathering afforded quite an impressive demonstration of the achievements of the New Order. Since then, however, there have been mounting indications, and not only in Thailand, that the whole puppet show is fast becoming unstrung.

OTHER PUPPETS

Wang Ching-wei of occupied China has from the first been one of the least subservient of Japan's puppets. Educated in Japan, he became attracted by Japan's pan-Asia movement and developed pro-Japanese feelings which led him to break with the Kuomintang and to throw in his lot with Japan in 1938. But knowing that there is no one of sufficient prestige to take his place, and noting of late the course of the war in the Pacific, he has become less and less willing to dance to Japan's tune. In fact, he has even succeeded in getting his masters to grant him occasional concessions. His nearness to the scene of action makes him a more sensitive barometer to watch than the Manchurian puppets, who probably still feel themselves well hidden away in Japan's "inner fortress" and are hopeful for a longer run for their money. Incidentally, neither Henry Pu Yi (a legitimate potentate for once) nor Premier Chang Ching-hui are anything but political figureheads. In Manchukuo the real quisling is Dr. Chao Hsin-po, who, like Prince Varnvaidya of Thailand, keeps himself pretty well in the background.

The recently announced Filipino puppet cabinet reshuffle, ostensibly to meet "present requirements," suggests that some of the preliminary stresses and strains, such as preceded more serious trouble among the European satellites, are already making themselves felt in the Philippines. Here the puppet regime is founded on Japanese exploitation of old political jealousies. Both Laurel and Vargas (the former the puppet President, the latter chairman of the Executive Committee) were bitter enemies of the late President Quezon. They were known, too, to have accepted bribes from the Japanese and to have aided them in acquiring land illicitly in Davao. But the most pro-Japanese of all the malcontents who stepped into puppet roles was Claro M. Recto, whose children were all educated in Japan. He became Foreign Minister and, since no mention of a change in his office has been made, he seems to be one of the few Filipino ministers not to have been affected in the recent shakeup.

In Java, few Indonesians of good standing could be found to fill puppet roles. The chief among them was Dr. Soekarno. His past record shows him to have been a political opportunist, always ready to give his allegiance to the political party that rewarded him best for his proficiency as an orator. However, the Japanese have found that, as a result of the reverses to their arms, Dr. Soekarno has become progressively less reliable. He is seldom heard on the radio and is said to have been placed under arrest on at least one occasion.

Premier Ba Maw is less of an opportunist than a political malcontent. As the first Premier of Burma under the new Burmese constitution of 1937, Ba Maw had the chance of proving his capacity and leading Burma to full freedom. But losing a vote of confidence, he was compelled to resign, and turned to the preaching of sedition, a course which

landed him in jail. His resultant bitterness led him to become a willing tool of the Japanese. Now he is a Premier once more, has abolished all parties but one, and rules an "independent" Burma strictly in accordance with Japanese "advice." But from the way in which the Burmese villagers have been aiding the Allied advance he must know that his days are numbered.

THE CASE OF CHANDRA BOSE

Probably no Japanese puppet is more downcast at the moment than Subhas Chandra Bose. Japan's failure to gain a foothold in India deprived him of his hoped-for opportunity and it is unlikely that the Japanese can have much further use for him. Yet, because of the importance of the Indian nationalist movement, it is worth noting what manner of Indian leader would willingly make common cause with the enemy.

Bose was born in 1897 and educated at Calcutta and Cambridge Universities. In 1921 he resigned from the Indian Civil Service to join Gandhi's non-cooperation movement. At the age of 33 he became Mayor of Calcutta and, from such a meteoric beginning, had he had the sense of discipline to work with his colleagues for the attainment of their common aim, he might have rendered immense services to India. Instead, he developed a Fuehrer complex. During a tour of Europe he flirted with both Nazis and Fascists, and on his return to India began to campaign for a Fascist revolution. This brought about a clash with Gandhi, but on expressing penitence his position was restored. In 1938 and 1939 he was actually elected President of the Congress Party. But as soon as it was found that he interpreted this as a vote of confidence in his ideology, he was compelled to resign. Eventually, expelled from the Congress Party, he tried to organize a Fascist Party of extremists. Evading arrest in July, 1940, he escaped to Germany, probably via Afghanistan, and the following year turned up in Japan. Though he was brought to Malaya and perhaps to Rangoon to lead a so-called "Indian National Army," neither he nor his "army" put in an appearance in the Indian border fighting. As a radio propagandist he has likewise been a failure, since he has become so entirely discredited in Indian politics.

GENERAL OUTLOOK

Among occupied countries Indo-China is exceptional in that the Japanese made no attempt to set up an Asiatic puppet regime. They have been content to work through the Vichy officials under Admiral Decoux. Now that France is liberated, the Japanese must find themselves in something of a quandary. Acting under an old Vichy decree providing for just such an emergency, Admiral Decoux has taken over "a wide delegation of power." It remains to be seen whether Japan will prefer to acquiesce in this rather than establish new Asiatic puppets at such a late stage in the game, when internal unrest and the Allied advances are everywhere threatening the much advertised Asiatic "prosperity sphere."

It will be seen that it is from the opportunists and political malcontents of Asia that Japan has chosen her puppets, men who were willing to put a few short years of personal power before national honor and the people's welfare. As a rule they show more weakness than strength of character, and we are not likely to hear any more of them after Japan's downfall. They are far from being the people's chosen leaders, and the way to render such men harmless is to do all that we can to foster the growth and spread of democracy in postwar Asia.

THE SAGA OF THE SWISS SHIPS

MELANIE STAERK

WE HEAR MUCH these days of the American and international postwar shipping problem. One of its aspects seems to be that old and new maritime nations alike want to have bigger and better merchant marines after the war, so that, as someone remarked, some day in the near future there may be two boats for each cargo. Surely one of the more piquant details of this controversy is the small voice from somewhere in the European wilderness, crying that there ought to be a Swiss merchant marine after the war and a Swiss delegation to international shipping conferences and agreements.

The Swiss navy is a popular joke outside Switzerland. To bring it up just now, however, is not the latest in smart conversation. For since 1941 there exists a modestly proud and very busy Swiss merchant marine. These ships flying the Swiss flag on the high seas and in foreign ports are one of the many less obvious factors that together explain the survival—so far—of a small democratic country as an independent nation, free from internal disorders, in the midst of a chaotic Europe.

The claim which some individuals and groups in Switzerland now wish to stake out for a share in the postwar world's merchant tonnage is not going, in itself, to worry the international shipping world very much. The proportions involved are too small for that. Switzerland, however, will not be the only newcomer to the international shipping world, and all of the small maritime nations together, their ideas and actions, will count and will demand attention. If such important things as world shipping are to be arranged by way of enlightened cooperation rather than unilateral national action, each country's case will get a hearing, even a small country's. Switzerland's merchant-marine story is of small significance when measured by the scale of recent and coming events in this field in the world at large, but it throws some interesting light on the fate and ways of a small nation caught in the turmoil of a universal and complicated war.

THE SWISS ECONOMY

The Swiss built themselves a merchant marine not because of any sudden spurt of seafaring wanderlust or promise of profits. They did it out of sheer, indeed desperate, necessity, and it cost them much in money and in infinite diplomatic headaches.

One of the outstanding facts about Switzerland is the very great importance of foreign trade in its economic structure. The explanation is simple. With a population of over four million people in a territory half the size of Maine—most of which, according to U. S. Department of Agriculture standards, is unfit for cultivation—Switzerland must import a great part of its foodstuffs and other necessities. It must pay for these imports. How can it? There are practically no natural resources. There is the tourist business, of course, and the banking and insurance business done for foreign account. Together, however, these do not bring in enough foreign exchange to pay for the imports. The Swiss way out of this situation, as they discovered long ago, is to import more. They import raw materials out of which they make things of peculiarly fine quality, detail and precision. The value they thus add to the imported materials pays for their cost and allows a profit. This method of making a liv-

ing has been imposed upon the Swiss by the have-not nature of their country. It shows up in the fact that Swiss imports are bulky while exports take up little space. In 1939, for example, they imported over seven million tons of goods, valued at roughly \$1,600 million; while in that same year their exports, valued at \$1,300 million, in volume amounted to only a little over 600,000 tons. Their balance of trade is normally "unfavorable."

Perhaps the best single measure of a country's economic dependence on the world at large is the figure indicating its foreign trade per year per person. In this respect Switzerland occupied the third place among countries before the abnormal shrinkage of foreign trade in the 'thirties. The figure for 1929 was \$224 per year per person. Only Belgium and Holland had slightly higher figures. For the United States in that year it was \$75. For Great Britain, whose foreign trade dependence is generally recognized as great, it was \$191. Another figure: in peacetime, over one-third of the Swiss population works for export.

In the last year of peace, 1938, Switzerland imported 167,000 carloads of foodstuffs for men and animals and about 551,000 carloads of raw materials. That makes foodstuffs—mostly cereals, of which the country cannot grow enough—about one-fourth of the total. On the other hand, of the total Swiss exports, only about 3 per cent are foodstuffs (including that cheese), about 7 per cent are raw materials, and all the rest—that is, 87 per cent—is made up of manufactured goods; and of these again machines of all kinds make up a third. Normally—and naturally, in the light of geography and distribution of resources—Switzerland's most important foreign trade partner is Germany. In second place stands the British Commonwealth of Nations; France, Italy and the United States follow in the order they are mentioned.

DISLOCATIONS OF WAR

The war has upset every aspect of the normal situation. According to an official Swiss index (volume, weighted by value, 1938, standing for 100), imports stood at 48 in June, 1943, exports at 78. In the same month, in terms of value, exports exceeded imports—a situation not at all desired by the Swiss. Prices of both imported and exported goods have of course gone up very much; so that for a while the foreign trade in terms of dollars was greater than before the war, while in volume it had actually greatly declined. The double blockade has strengthened the role of the continental trade neighbors and weakened that of the overseas partners. Almost superhuman efforts on the part of the Government and private merchants have succeeded in keeping the overseas ways open to a degree far too small from the Swiss point of view, but remarkable under the circumstances.

Now, with the exception of a period during the first World War when the Swiss Government chartered a number of foreign ships under foreign flags, and some not too glorious shipping experiments by private Swiss merchants in earlier times, Swiss overseas trade was always carried by foreign firms. The story of how this little, landlocked country got itself a merchant fleet a few years ago is the story of infinitely patient, infinitely cautious diplomatic negotiations to secure the indispensable acquiescence of the belligerent Powers. But without the elegance usually associated with the doings of foreign offices and legations, the Swiss are very good diplomats. In the course of their history they have had plenty of opportunity to develop the art. Shrewd businessmen they are, too. But they had practically no experience with maritime affairs, the successful operation of which requires expert technical knowledge. Some private Swiss citi-

zens were located and mobilized, who in enterprise abroad had learned the tricks of the trade.

In Switzerland the possibility of a general war was taken extremely seriously in the 'thirties. In memory of the situation that faced the country in the first World War, preparations were made, even before the war broke out, for the acquisition of merchant tonnage. It was at that time decided that foreign ships should be chartered again. To make sure that they would remain in Swiss hands in case of war, it was necessary to obtain from those countries whose participation in a European conflict was to be expected, the assurance that they would not requisition these ships. This assurance was obtained from Germany, France, Great Britain and later also Italy, for at least a part of the normally required tonnage. These Powers also promised not to put any obstacles against the ships' traffic, provided their cargoes were destined exclusively for, or originating from, Switzerland. In return the Swiss were to advise the belligerent admiralities of each sailing, and to fit the ships' hulls with the Swiss national emblem and the large inscription SWITZERLAND. All this was arranged before the war broke out. When it actually came to chartering the ships, however, new problems arose. For example, only the ships of a country whose continued neutrality seemed to be assured could be taken into consideration. A difficult speculation! After long negotiations a contract was signed, at the beginning of September, 1939, with the Greek shipping firm of Rethymnis & Kulukundis in London, covering the charter of fifteen vessels totaling 115,000 tons. They were to discharge their cargoes at Marseilles or Genoa. Then war broke out.

When, in October, 1940, war engulfed Greece, these ships could no longer enter the Mediterranean and had to call at Portuguese and Spanish ports. They flew the Greek flag, as did a few ships bought at that time by private Swiss firms. From the Fall of 1939 to the Fall of 1940 this little fleet was used mostly to import corn and fodder in regular sailings between Argentina and Mediterranean and Iberian ports. Other essential imports were sometimes carried on various neutral ships chartered for single voyages.

SHIPS WITH THE SWISS FLAG

But by the early part of 1941 the international situation in general, and the shipping situation in particular, had become such that the Swiss Government came to see the only solution in the establishment of a merchant marine flying the Swiss flag. Only since the Barcelona Convention of 1921 can landlocked countries fly their flag on the high seas. On this basis, a Swiss Maritime Law was drafted by the Basel jurist Professor Haab and put into effect by an order of the Federal Council, April 9, 1941.

Under this decree the Federal Council—Switzerland's chief executive—was to exercise the supreme control, through an office of war transportation, over the merchant fleet. An office of maritime navigation at Basel was to be the general manager, the ships' registry to be at Basel also. But by the spring of 1941 it had become almost impossible to get decent tonnage on the world market. Only leftovers could be had and these at greatly inflated prices. Examples of prices paid for old ships were quoted by an English trade periodical in 1942. A standard freighter, *Star Point*, was sold eight years ago for £1,650 and now fetched £62,500. The 830-ton *Dunvegan* (1872!) cost £400 ten years ago and now sold for £6,500. So under the Swiss flag were put to sea some slow old tramps which under normal circumstances would have inspired doubts as to their ability to stay afloat. Near-wrecks were resuscitated, extensive repairs undertaken. And once such ships were put in shape

there was no assurance whatsoever that they would stand up under the duty imposed upon them. Frequently they broke down in one way or another and had to be laid up for more expensive repairs.

By April, 1944, the Swiss merchant fleet was reported to consist of three steamers and one motorship bought and operated by the Federal Government directly, and six vessels owned by private Swiss firms, but also under the authority of the war transport office for the duration. Their total tonnage is about fifty thousand. They are all named after Swiss mountains, lakes and towns. In addition, eight Greek ships with a carrying capacity of about 72,000 tons continue in charter for Swiss account.

And where do the Swiss sailors come from? The majority of the crews are foreigners. Only citizens of certain types agreeable to the blockade-enforcing belligerents can be hired. The crews are very mixed: Russian emigrants with Nansen passports, Spaniards, Portuguese, Dutch. But an attempt is made to put in more and more Swiss citizens. The radio operators now are all Swiss. Some men were encouraged to take navigation courses in the United States, to pass examinations qualifying them as pilot navigators. A Swiss merchant-marine training school was established at Basel, and now about one-third of the crews are Swiss. The Greek ships continue to be manned entirely by Greeks.

Most of the ships' traffic is between Philadelphia and Baltimore on one side of the ocean, and Lisbon on the other. This is explained by the considerable importation of wheat from North America. Other crossings are organized regularly, though at longer intervals, between Portugal and Central-American ports—in Cuba, Haiti, Guatemala, Venezuela—to carry large Swiss purchases of sugar. Also two or three vessels about every three months call at ports in Argentina and Brazil, lifting cargoes of fats and oils. And finally, at even greater intervals, the ships sail to the Portuguese colonies of Mozambique and Angola. Always and everywhere they sail fully lighted at night, and at every hour their exact position is radioed to the belligerent authorities. Twice, however, they have been torpedoed.

The volume and kind of trade they carry is utterly at the mercy of the Powers engaged in the war. The procedure by which these exercise their control is complicated and time-consuming, involving much correspondence and the exchange of innumerable documents and guarantees, of which the Allied navicert and the German *Geleitschein* are only the best known examples. Sometimes the ships have to lie idle in port because documents of this nature take long in arriving or never come through at all. At other times sailings have been canceled because they would have interfered with military operations.

What is the total result to the Swiss of all this costly and wearing effort? How can it be worth it? Apparently it is, or it would not be maintained. First, it has assured the continuation of a minimum of vital imports and exports which otherwise most likely would have been impossible or still further curtailed. Without the overseas trade carried by their own ships, the Swiss living standard would have been noticeably lower than it is now. There would be less to eat, and less to work with. Early in 1943 the annual imports of foodstuffs carried by the Swiss ships were estimated at about 300 grams per capita as compared to the normal of about 1,000 grams. Greatly expanded domestic agricultural production and wresting almost incredible quantities and varieties of products from that production, has partly made up the difference. Americans and Brazilians might have forgotten about Swiss watches if these had not kept up their appearance during these years. In continuing their exports

during the war the Swiss had in mind not only the present but the future.

Second, the Swiss merchant marine has made possible a great saving on freight rates charged to Swiss merchants. They did not, as in the last war, have to pay up to ten times the normal rates. And lastly, the very idea of their flag dotting the wide world's seas and ports—though only at meek intervals of space and time—has been very good for Swiss morale. These red-and-white dots on remote horizons speak to them, as they must to all observers, of their unwavering faith in life and of their practice of making a place for themselves, not by bullying their neighbors or by begging from them, but by busily making the best of the little that Providence has chosen to assign to them.

Now some of them have fallen in love with that merchant marine of theirs and they would like to keep it. Two solemn arguments are advanced in support of the desire: by having its own ships Switzerland will be able to exercise an influence, through competition or participation in international arrangements, over the rates charged its traders; and, in case of another war, the country would be better prepared than it was this time. Nice memoranda have been written on the desirability of a permanent, privately owned and operated fleet of about 150,000 tons. The Federal Council felt compelled to make a survey of all the questions involved. In the end we may expect that grassroots government to make whatever decision will appear most prudent in the then given circumstances.

CATHOLICS OF THE EASTERN RITES

FRANK H. SAMPSON

IT IS MOST encouraging to see the interest being taken both here and abroad in the Eastern Rites of the Catholic Church—an interest summed up, so to speak, in the annual Fordham Conference on Eastern Rites and dramatized by the solemn celebration of the Divine Liturgy according to one of these Rites in Saint Patrick's Cathedral.

After all, it is high time that we should take an interest in our Eastern fellow-Catholics. We do not always realize just how difficult is their lot and how great their steadfastness in the Catholic Faith. On the one hand, they form a small minority among millions of Separated Easterns, with whom they share the same Rite, the same speech, the same nationality, and who are constantly striving to lead them back into schism. They differ from these others only in holding to the fulness of the Catholic Faith; and, for many, outward matters of rite make a greater impression than inward matters of dogma. On the other hand, they form a small minority in the Catholic Church amid the multitudes of those of the Latin Rite, who too often treat them as poor relations or even as a sort of half-Catholics. Their venerable Rites are often misunderstood; and in earlier times were even at times subject to Latinization by misguided Latin missionaries. It is, therefore, a great tribute to these Eastern Catholics that, with few exceptions, they have remained faithful to their Church. And it is up to us to show our sorrow for past neglect by our interest and support—spiritual and, where necessary, material.

It is likewise high time that we wake up to how important these Eastern Catholics are for Catholics of the Latin Rite, and also for non-Catholics—Separated Easterns, Anglicans and Protestants generally.

IMPORTANCE FOR ROMAN CATHOLICS

1. *For Catholics of the Latin Rite.* It is to be feared that many Catholics put all matters of their faith on one level—dogmas and pious opinions, matters of discipline, the Tradition of the Church, or mere pious and sometimes dubious traditions. This attitude is full of danger and is one which can easily lead to apostasy. Some non-Catholic points out to such a one that Holy Communion was formerly given under both species, or that priests were married, or that Baptism was usually by immersion, claiming that all this shows that the Church has changed and is therefore not infallible. The ill-instructed Catholic, not realizing the difference between dogma and discipline—the former unchangeable, the latter subject to change by competent authority—may easily fall a prey to the proselyter.

Now there is no way in which the line between essentials and non-essentials can be brought home to the average Catholic better than by the example of the Eastern Catholics. They give Holy Communion under both species; they have a married clergy; they usually baptize by immersion; they do not use Latin. And yet they are just as good Catholics as you or I or the Pope himself.

But the Eastern Rites have a value for others besides ill-instructed Catholics. The Catholic Faith is perfect, but Catholics are not; and it is one of the characteristics of imperfection to be one-sided. By believing all the Church teaches, Catholics are preserved from the extreme one-sidedness which is heresy; but even *they* are likely to stress certain doctrines or attitudes or ways more than others. Within due limits this is not improper, for others will tend to emphasize what we neglect, and thus the balance will be preserved. Herein the Eastern Rites have a value for us, for by observing them we can sometimes see where we have become one-sided. For example, one of the most fruitful movements of our times has been the Liturgical Revival. But Eastern Catholics will scarcely need such a revival, for they have never ceased to have the liturgical spirit. Again, the West, with its marked bent for activity and "doing things," can learn from the East the value of the contemplative side of religion. And Occidentals, too, frequently fond of stream-lined Masses and devotions, can learn from Orientals the advantage of taking time to be holy.

IMPORTANCE FOR EASTERNS

2. *For Orthodox and other Separated Easterns.* The Eastern Orthodox Church has been undergoing the greatest period of trial in its history. Ever since the Schism it had leaned upon the strong arm of the State. Suddenly the Russian Church—by far the largest of these churches—saw the State changed by the Red revolution from an often tyrannical protector to a very tyrannical persecutor. It begins to look now as if the Balkan states, hitherto still paying allegiance to Orthodoxy, might be taken over by various Communist stooges. What will be the future of the Orthodox churches? Will the present afflictions be a cleansing flame from which they will emerge purified? Or will they have the same disastrous results that the Moslem—and later the Mongol—invasions had for the once flourishing Nestorian and Monophysite churches? Or again, in view of the rather enigmatic rapprochement between Stalin and the Russian Church, will they sink back into the old ruts, merely exchanging the Tsars for the Commissars?

But whatever be the fate of the Orthodox churches in the homelands, it is very doubtful if they have any very bright future among the emigrants and émigrés who have settled in America and other Western lands. They have been so tied up with nationalism that they will find it difficult

to survive the eventual Americanization or Frenchification or whatever it be. The same thing is even more certain of the lesser Eastern churches, such as the Armenian.

But whatever be their fate in East or in West, their former attitude of proud isolation is becoming a thing of the past. They seem to be almost pathetically anxious to make friends. They took part in such pan-Christian gatherings as the Stockholm Lausanne Conferences—be it said to their credit that at the latter assembly they boldly confessed their Faith. But it is with the Anglicans that their relations have been especially cordial. The latter have showered on them attentions and support, both spiritual and material—so much so that it may be difficult for them to resist Anglican overtures for inter-communion, even if they so desire. Now, if Anglican and Anglo-Catholic were convertible terms, there would be less harm in that. But Anglo-Catholics are only a minority in the Anglican fold. So let the Orthodox make no mistake. By joining with the Anglicans, they would probably be able to keep intact the body of their doctrine and rite; but they would be bartering away the soul of Orthodoxy, whether spelled with a large or a small O. For the spirit of Anglicanism is that of compromise, of allowing orthodoxy and heterodoxy to live and thrive together. The Orthodox could keep their faith just as the Evangelicals keep theirs.

On the other hand, by uniting with the Catholic Church they would have to make certain changes in the body of their doctrines—particularly to recognize the primacy of Rome, which, after all, their ancestors did. But they would keep intact the soul of Orthodoxy—that zeal for right doctrine, that firm opposition to a compromise with error, which is likewise characteristic of the Catholic Church.

But it is very difficult for an Orthodox or a member of one of the lesser Eastern churches to adopt the Latin Rite, for rite plays such an important role in the Oriental mentality. One of the main arguments of the anti-Catholic element among them is that conversion means Latinization. Herein lies one of the greatest values of the Eastern Catholics, for they are a standing refutation of this assertion. That explains the bitterness sometimes shown by the Orthodox towards the Eastern Catholics. By neglecting our Eastern brethren we are playing into the hands of the enemies of the Church; by encouraging and supporting them we are smoothing the path for the return of millions of Separated Easterns at home and abroad.

REGARDING PROTESTANTS

3. *For Anglicans.* A favorite strategy of Anglicans in their warfare against "Rome" is to make a flank attack via Constantinople. They love to assert that the Eastern churches have never recognized the Roman claims. Well, some of the Eastern churches have, and they are "no mean city," but eight or ten million in number. And what is lacking in quantity is made up for in quality—in an excellent record of zeal and learning and progressiveness.

Furthermore, these United Easterns present a nice little problem for those Anglicans who hold to the so-called "Branch Theory," whereby the Catholic Church of the Creeds is divided into Roman, Eastern and Anglican branches. What about the United Easterns? Are they a part of the Catholic Church? When they abandoned the communion of Constantinople for that of Rome, did they thereby fall into schism? If so, what about the Latin Rite with which they are in full communion? Where United and Separated Easterns are found together, which ones are Catholic, or are both so? I do not say that the problem is beyond solution on Anglican principles; but it should make Angli-

cans think seriously about what the Branch Theory means.

4. *For Protestants generally.* Many Anglicans and other Protestants have the deep-rooted idea that the Catholic Church is characterized by a rigid uniformity, in contrast to the liberty to be found among themselves. The Eastern Catholics form a wonderful object lesson that this is not so—that, if anything, the reverse is true. Protestant churches are liable to be quite “liberal” in doctrine, with the most contradictory teachings side by side in the same body. But in order of services Protestant denominations are usually quite uniform. Nowhere in any Protestant body is to be found such a difference of rite as exists between Catholics of the Latin and the various Eastern Rites. This is true even in the case of the Anglicans, for all, whether High, Low or Broad, use the same Prayer-book. The Anglo-Catholic rector who intersperses the service of the Prayer-book with prayers and ceremonies borrowed from the Roman Rite does not do so in accordance with the law of his church; rather he is taking the law into his own hands. But an Eastern priest who celebrates according to his rite is doing nothing unlawful; on the contrary, he would be breaking the law of the Church if he did anything else.

All this shows how far the Church is willing to go in her desire for Christian union. She will not sacrifice her Faith, for that is a sacred deposit from her Divine Master, and is her very reason for existence. But she is willing to make concessions in matters which do not concern the Faith, and to allow for diversity of rite and custom.

All hail then to our Eastern brethren! In a world which has talked much and done little about Christian union, they are the first fruits and foremost example of real Christian union; they are a living proof of the possibility of unity amid diversity—of unity in Faith, of diversity in Rite.

THE POPES AND RENT CONTROL

EDWARD D. KLEINLERER

THE ETERNAL CITY is crowded now as never before in the history of this unique metropolis. It is calculated that more than eight hundred thousand men and women, from all corners of the Italian peninsula, have flocked to Rome, hoping to find sanctuary in the shadow of St. Peter's.

This influx of war refugees, which has almost doubled the city's population, has greatly aggravated the ever-present and urgent problem of housing and rent control. Allied and Italian authorities are facing, therefore—as did the Popes until 1870, and the Italian governments did in later years—the task of curbing what Leo X called *turpe lucro*, the shameful speculation of Rome's house, inn and hotel owners.

No city in the world has ever seen in the course of its history such a constant movement of people—tourists, pilgrims and foreigners—as the city on the Tiber; and perhaps nowhere have the local landlords been so quick to grasp their exceptional opportunities as in this ancient capital.

It will be of interest to recall, particularly at the present juncture of Rome's history, some of the many documents, edicts and decrees issued by the Holy See for the protection of the citizens of Rome against rent speculation.

An edict issued by Pope Paul II, as far back as October 26, 1470, was aimed at preventing arbitrary removal of tenants by greedy landlords. “No tenant can be removed from his lodging,” states the edict, “unless the landlord wishes to occupy the same for himself; and then only after

adequate assurance has been given that he will occupy it for one year at least; or in case the tenant being asked at the proper time, refuses to pay rent.”

On October 11, 1510, Julius XII added further restrictions to the protective measures taken by his predecessor, and this, as he expressly stated, “for the tenants' greater satisfaction and for the sake of avoiding controversies and disputes.”

The Roman landlords and inn-keepers were, however, most ingenious in finding means and devices to circumvent Papal dispositions. This can be gauged from the fact that only four years after the edict of Pope Julius XII, Leo X, on June 21, 1513, found it necessary to recall and confirm it. The Holy See was determined to prevent the disgraceful spectacle of Roman porticoes and Church steps transformed into dormitories, crowded with homeless Romans and pilgrims.

On April 29, 1549, Paul III issued a decree entitled *In favorem inquilinorum et subinquinorum Urbis* (in favor of tenants and subtenants in Rome), prohibiting increases of rent during the coming Holy or Jubilee Year, or removal of tenants under the pretext of the necessity of putting the house to the landlord's own use. “Now and in the future,” we read in that decree, whose title indicates the Papal intention, “landlords will not be permitted, during the *Anno Santo* (Jubilee year) to increase the rent paid by a tenant or to modify the terms of its payment.” Referring to previous decrees, Paul III stipulated that, should a landlord remove a tenant using the false pretext of needing the house for his own use, he would be liable to a fine amounting to two year's rent. Half of the fine would go to the removed tenant, half to the Vatican's Treasury.

Gregory XIII, on February 20, 1573, added new measures against rent speculation, and notably against the practice of arbitrary removal of tenants. Evidently many of these measures must have fallen short of their goal, as Roman chroniclers tell us of incessant complaints of pilgrims and citizens against abuses of inn-keepers and landlords. The complaints of Roman citizenry against landlords keeping apartments and lodgings vacant in the hope of getting higher rents induced Lorenzo Pizzatti, Papal Chamberlain to the Court of Alexander III, to present to the Pontiff a series of suggestions aimed at checking this new form of speculation. He recommended, in fact, that those landlords who keep their apartments vacant over a period of three months should not be allowed to increase the rent.

This constant care of the Vatican to curb speculation on housing, one of man's most elementary needs, continued till the last years of the temporal rule of the Popes. It found its expression in the *motu proprio* of Pius VII of March 19, 1801; in the edict of Pope Leo XII, of September 20, 1824; in the orders given by Cardinal della Somaglia, Papal Secretary of State, on May 9, 1826, to extend for a period of three years all measures taken for the occasion of the *Anno Santo*, 1825. Moreover, Cardinal della Somaglia made it known that whoever would, during that three years' period, build new houses, dwellings, stores (*botteghe*) or add new structures to the existing ones, would be exempted from taxes until the end of the nineteenth century. He went even further by promising that taxes already paid on materials used for new buildings would be reimbursed.

Allied and Italian authorities in Rome, faced as they are now with a problem which has tormented the rulers of Rome for centuries, may well find in the archives of the Vatican many illuminating examples of how the Popes sought to check the *turpe lucro* of the less scrupulous landlords of the great metropolis on the Tiber.

OBVIOUSLY the right way to vote is conscientiously. And that means also intelligently. Conscientious voting means informed voting, voting not based on prejudice or on blind adherence to any party or on one-sided listening and reading, but on an intelligent study of the men, the issues and the record.

On November 7 of this year, American citizens will elect a President for the next four years. The choice is between two outstanding Americans, Franklin D. Roosevelt and Thomas E. Dewey. Millions of Americans, patriotic, sincerely devoted to the interests of their country, basically intelligent, will vote for Franklin Roosevelt as the better qualified of the two men. Millions of Americans, equally patriotic, equally devoted to the interests of their country, equally intelligent, will vote for Thomas Dewey as the better qualified of the two men.

Unless we are willing to throw at millions of Americans the charge of treason, sheer stupidity, Fascism, we must admit that the recipients of this patriotic confidence are themselves patriotic Americans, sincerely devoted to the interests of the country; and we must close our ears to campaign charges of Hitlerism, Fascism, un-Americanism, Communism. The patriotism of the candidates is not an issue.

Among the millions on both sides will be thousands who are more than ordinarily well informed, experts on the issues, national and international, involved in the election. The experts who support Dewey are convinced that he has the intelligence and the knowledge necessary to understand the issues, the courage and ability to face them. The experts in the Roosevelt camp are equally convinced that Roosevelt has the intelligence and knowledge necessary to understand the issues, the courage and ability to face them. The courage and intelligence of the candidates are not the issue.

There will be deeply religious men voting for Roosevelt, and deeply religious men voting for Dewey. Catholics, sincere and intelligent, will be divided as their fellow-Americans. Religion is not an issue. Catholicism is not an issue.

In the election American citizens will be selecting a President of the United States. Entirely outside of the campaign, unworthy of any consideration whatever, are any presumed wishes of Hitler in the matter. To say that Hitler would welcome the election of one or the other is false, ridiculous, impertinent. Both men are vowed to the destruction of Hitler and Hitlerism. Equally beside the point are the presumed wishes in the matter of Stalin or Churchill. When the President of the United States enters into conference with Churchill or Stalin, he is acting, not as the private personality known as Mr. Washington or Mr. Jefferson or Mr. Roosevelt or Mr. Dewey, but as the President of the United States, and in that capacity alone. The preferences of Hitler or Churchill or Stalin or de Gaulle or Franco or DeValera are not an issue in this campaign.

What, then, are the issues? They are two, war and peace, the leadership that the candidates can guarantee in bringing the war to a complete and speedy victory, and leadership in a lasting peace at home and abroad. The war issue is not a pre-Pearl Harbor war issue. The issue of the war is the issue of the war into which we as a nation were plunged by Pearl Harbor, and which we must now fight to a victorious conclusion in East and West. Almost, the war is not an issue, for both men are determined to defeat the enemy as speedily as possible, and both have the military wisdom to rely on the proven ability of our leaders in the field.

The issue, then, is the issue of peace. Abroad, peace will depend on our willingness and our wisdom in cooperating with other nations to secure and maintain a lasting peace, based on justice and charity. For many centuries men have dreamed of a world order based on law, outlawing force as the arbiter of disputes among nations. Twice our own still young century has suffered the ravages of a worldwide war because of a lack of international order, based on international morality. Even more clearly now than in 1919, we know that war in our century can only mean world war. We know that, for all our inoculation against the germ of war, for all our impregnability, we must inevitably be drawn into any great conflict that threatens the world. Alone, we know now, we cannot achieve peace. In concert with other nations, we can. In spite of difficulties almost insuperable, we must demand that our Government, with prudence, patience and determination, take the lead in establishing world order as a first and necessary condition of world peace.

Peace at home means many things. It means respect for the rights of individuals, of families, of groups. It means skill in reconciliation and compromise when rights actually come in conflict. It means industrial peace with decent living for all Americans as its ultimate goal. Peace at home involves many problems—financial, commercial, agricultural, educational, racial. It includes social security in all its ramifications, employment, job insurance, health insurance, old-age insurance, the development of all the resources of America for the equitable advantage of all Americans.

Briefly, the issue of the coming elections is the attainment of a just social order at home and abroad. The candidate of our choice should be the man who, on his record, offers best promise of achieving that order.

In the light of that issue (and it seems to us, exclusively that issue) we should study the men and their associates, their platforms and the written and spoken interpretations of the platforms, their characters, their abilities and their records.

To our study we add a constant daily prayer that God may help us in this very serious election, to choose from two sincere, patriotic, highly competent Americans, the candidate better qualified to be America's leader and America's servant in the days ahead, for the good of our country, for the good of the world and for the glory of God.

PLANNING FOR SECURITY

WHEN the Dumbarton Oaks conferees shook hands and went their ways after planning the world security organization, they left the field clear for further discussion. Ninety per cent agreement, they announced.

Mountain climbers, however, usually find the last ten per cent of their journey harder than all the rest combined, and the several issues that still lie on the table for decision will prove no exception.

High on their several peaks, statesmen of the five major Powers—France is eventually to be admitted—will grapple with attractive, but dangerous, plans for regional security agreements. They will have to decide whether a permanent member of the United Nations Council will possess the right to veto a vote taken by the others against that Power as an aggressor. And they are obliged to determine the

quota of military forces they shall assign to the service of the U. N. organization, and the circumstances under which their representatives will vote for such a disposal.

The type of international organization presented to us in the proposed plan is limited to the question of security. It is frankly imperfect. And the other Powers seem to show an equally frank uneasiness as to their ability to stand up against certain very positive demands of the Soviet Union. Such an uneasiness, however, is a conclusive reason not for abstention from the organization but, on the contrary, for full and effective participation in the same. The only secure, the only practicable, the only logical position on which to stand in presenting our claims to Russia and seeking their enforcement is that of a fellow-participant in the work of guaranteeing security to peace-loving nations.

The baffling feature in dealing with Soviet policy lies in that policy's twofold aspect.

In our conversations with Russia, we deal with her as a nation among nations. But we are unable to lose sight of Russia as an international agency which does business, on its part, not with nations as such, but directly and intimately with the different peoples of the world. According to a plausible hypothesis, the agency has now become merely an instrument of the nation as such—reversing the earlier situation. But the thesis of the Party's predominance demands constant attention.

Our problem, therefore, is to find the firmest and strongest position in such a twofold set of relationships. The most dramatic position is not always the strongest. It is easy to strike poses with regard to Russia; another thing to come to grips with reality.

A clear view of this reality, therefore, demands that when we deal with Russia as a nation, we do so on the secure basis of common participation. Agreement to participate in a security organization with the principal Powers does not imply agreement that any one of these Powers shall exercise a veto which will nullify the action of the Powers themselves. The field is now cleared for a determined stand by the other Powers on this major issue. Our position in refusing such a veto power is fair to all, Russia included.

But if our stand on the veto is to be effective, the genuineness of our participation must also be effective. If we are to put strong proposals to Russia, we must be ready to put equally strong proposals to ourselves. Neither Russia nor the United States can afford to be unilateral. And this means readiness on our part to make certain national sacrifices, through delegating voting powers to our own representatives, and by such concessions to the small nations as this participation requires.

The strength of our position in treating Russia as an international agency depends on the sort of leadership or cooperation we give to those groups in every country who are working for a morally effective democracy. On that type of leadership depends, too, in great measure, our success in dealing with Russia even in a strictly national capacity. If we fail in that leadership, we shall have only ourselves to blame, for we shall have allowed a totalitarian Power to gain its points by our own default.

If our country is to ask successfully, it must give generously: give by our international participation; give by our readiness to further sound democratic ideals. Our ability to meet both these challenges is a test of the moral fibre of our statesmanship.

NO EXTREMISTS WANTED

LOOKING back over the history of organized labor in the United States, an observer may well marvel at the relatively unimportant part radical ideologies have played in it. Whereas European labor movements have been predominantly Socialist, Communist, Anarchist or Syndicalist, American trade unions have been quite simply American. Despite provocations which might easily have driven weaker men to embrace radical panaceas, American labor leaders, with few notable exceptions, have consistently advocated working within our capitalistic framework. If there has at times been violence, that violence was mostly provoked by the ruthlessness of the industrial system and was directed at the abuse, not the right, of private property.

In this respect, the United States is much more fortunate than any other capitalistic country. We face the difficult period of transition from a wartime to a peacetime economy with a fair degree of unanimity; whereas many of the European countries are obviously on the verge of civil war. This is not to say that the postwar programs of the U. S. Chamber of Commerce and the American Federation of Labor agree in every detail; or that the Congress of Industrial Organizations and the National Association of Manufacturers see eye to eye on the chart of the future. There are differences, of course, but the remarkable thing is that these differences are mostly superficial and do not involve the fundamentals of the American way of doing business.

While this absence of radical opposition between workers and employers furnishes substantial hope for the future, there is no room for complacency. We are living in a period of vast and precipitate change. Ahead of us lie problems the magnitude of which is not generally appreciated. We are tired, and growing restless under the strain of war. On this rising tide of impatience and dissatisfaction, leaders may come to power who by their intemperance and intransigence will force both labor and industry into extremist positions.

There are signs that something like this is actually happening in the CIO. Among the rank and file one notes a growing dissatisfaction with the "wage-freeze" and a rising demand for repudiation of the "no-strike" pledge. At recent conventions of the automobile, rubber and shipyard workers, men stood up to capitalize on this unrest. While the top-flight CIO leaders, who have loyally cooperated with the wartime labor and stabilization programs, were upheld in every case, their jobs did not appear so secure as they were a year ago. Should President Roosevelt refuse to stretch the Little Steel formula, there may be, after next year's conventions, some new and radical faces in the CIO hierarchy.

Unfortunately, the position of public-minded labor leaders like Philip Murray, CIO President; R. J. Thomas, head of the United Automobile Workers; and Sherman Dalrymple, President of the United Rubber Workers, has been further weakened by the war-time conduct of John L. Lewis. If he deemed a strike necessary to attain his objectives, Mr. Lewis has not hesitated to strike. As a result, other labor leaders seem by contrast weak and ineffectual. It is no help, either, to responsible right-wing CIO men that the Communist Party program now calls for complete devotion to the no-strike pledge. Such support can be very embarrassing.

It may be that deep in their hearts the men know Mr. Murray and his supporters to be right, and the new leaders to be wrong. It may be that the recent convention revolts were only a means of letting off steam. We hope so; for this assuredly is not the time to place extremists in power, either in labor or in industry. In the uncertain days ahead, we shall need sane and responsible leaders on both sides.

LITERATURE AND ART

POETS' DISCOVERER

SISTER FRANCES TERESA

THERE IS a constant pleasure for me in free hours to take up some anthology of William Stanley Braithwaite's and begin at once to admire the deep learning and "intuitive wisdom of heart" of the man who recognized some thirty years ago the genius of Robert Frost, the Benéts, Carl Sandburg, Vachel Lindsay, Sister Madaleva and numerous others.

It is true that William Braithwaite had published poems of his own as early as 1904 and had been accorded scant praise in the *New England Magazine* for December, 1905, as one who gave "evidence of a genuine lyrical spirit." But what makes me stand in awe is how this self-educated poet could year after year have the constancy to compile and edit books of verse (Elizabethan, 1906; Georgian, 1908; Restoration, 1909; Magazine Verse yearly from 1915 to 1929) to say nothing of the 1918 *Golden Treasury of Magazine Verse*, the *Victory* collection of 1919, and his authentic cloistered song of 1931 wherein he records the poems of such nun poets as Sister Therese, Sor. D. S., Sister Maura, Sister Maris Stella, Sister Mariella and Sister Madaleva.

Perhaps the best appraisal of him came from the *Boston Evening Transcript* to which he was a regular contributor. *The Transcript* said (November 30, 1915):

One is guilty of no extravagance in saying that the poets we have—and they take their place with their peers in any country—and the gathering deference we pay them, are created largely out of the stubborn, self-effacing enthusiasm of this one man.

This was written, of course, in the days when Braithwaite was known, as Benjamin Brawley tells us, "as the foremost critic of current American poetry, irrespective of race."

Were one to stop here, he would have Cowper's "praise enough to fill the ambition of a private man." But there is so much more to say. Each volume of the magazine anthology from 1915 to 1929 has a *Year Book of American Poetry* wherein, alphabetically, poets and their poems are listed according to magazine and date of publication. This is followed by a bibliography of volumes of poems published during the given year; then comes a select list of books about poets and poetry. There is still more to come. The 1916 volume, which I have open before me, has brief book reviews of fifteen important volumes published that year. With provident forethought Mr. Braithwaite included in his reviews Robert Frost's *Mountain Interval*, Amy Lowell's *Men, Women, and Ghosts*, and Edwin Arlington Robinson's *The Man Against the Sky*. Finally, in this 1916 representative volume, I find a list of articles and reviews of poets and poetry published during that year.

It is at this point that I pause to wonder where Mr. Braithwaite could possibly find time for all this scholarly versatility, because the list includes some fifty articles by Braithwaite himself in the *Forum*, the *Poetry Review of America* and the *Boston Transcript*. The wide range of his subjects—Masefield, *Master of the Sonnet*; Francis Ledwidge, *a Laureate of the Verdant Fields*; Amy Lowell on *the Music of Speech*; *The Emergence of a Chicago Versifier* (Carl Sandburg); *The Visionary Soul of William Blake*—all testify to the almost superhuman energy by which one man could gather so much good poetry in so short a space.

My main thesis, however, is to show how public patronage and early appreciation by William Stanley Braithwaite in his anthologies of magazine verse helped to bring before poetry-lovers the names of many of our present-day poets who "lift us to higher planes of thought and feeling." England, it is true, had recognized Robert Frost in 1913 (*A Boy's Will*) and in 1914 (*North of Boston*). By 1916, Henry Holt and Company in America, acting perhaps on English recognition, had accepted *Mountain Interval*; yet the 1915 *Anthology of Magazine Verse* by William Braithwaite contained *Birches* and *The Road Not Taken* from the *Atlantic Monthly* and *The Death of the Hired Man* from the *New Republic*. Today, *Granger's Revised Index* lists twenty-five anthologies that have included *Birches*, seventeen that have *The Road Not Taken* and *The Death of the Hired Man*. There is, too, this appreciation of Robert Frost by Mr. Braithwaite in the review of *Mountain Interval*, mentioned above:

The poems in this collection are more compressed in substance. There are pieces of sheer lyrical beauty, filled with the color and atmosphere of the New England countryside; and there are narratives such as *Snow* and *In the Home Stretch* which for suspense and characterization are handled with supreme invention.

William Lyon Phelps, a little later, was to accord high praise to *Snow* in his *Advance of English Poetry in the Twentieth Century* and it was to be included, too, in *An Introduction to American Poetry* by Prescott and Sanders. Today, we hear more about Frost's *Stopping by Woods on a Snowy Evening* which is found in some thirty collections; but I like to think the praise given to *Snow* by William Braithwaite was to prepare the way for *Stopping by Woods* which came out later in *New Hampshire*.

It seems to me that Braithwaite's sincere soul did not suspect the largeness of his own bounty; for it was in his anthologies also that the Benéts had early recognition. Both Stephen and William Rose are in the 1916 anthology—Stephen through a long poem, *The Hemp*, and William through *Mad Blake* and *The Horse Thief*. Now Stephen Vincent Benét was still at Yale; William Rose for some six years had been Associate Editor of *Century* magazine and had to his credit *Merchants from Cathay* (1912) and *Falconer of God* (1914). Louis Untermeyer was to include *The Horse Thief* in *This Singing World* (1923); Burton Stevenson has it in the *Home Book of Modern Verse* (1925); while Marguerite Wilkinson in 1919 used it for her *Contemporary Poetry* and Harriet Monroe in 1922 for her *New Poetry*. But, you see, William Braithwaite by his earlier recognition had "made the Muses' access easier, when, in the right hour, they come to uplift or console."

It was somewhere about this time that the classicists were attacking Carl Sandburg's free verse. *Chicago Poems* was only a year old; people without vision could not foresee Sandburg's sharing half the award of the Poetry Society of America, some two or three years later, nor that within ten years he would be Phi Beta Kappa poet at Harvard. But William Braithwaite used three of his poems in his 1917 *Anthology*.

In Braithwaite's 1918 *Anthology* there appeared a poem called *Knights Errant* from the October, 1917, *Catholic World*, signed merely S. M. M. These initials stand for Sister Mary Madaleva, the Holy Cross nun, who is indexed today in *Granger's*, has no mean column in *Who's Who in Amer-*

ica, is included in Kunitz's *Twentieth Century Authors*, and has three full columns in the 1942 issue of *Current Biography*. In this latter publication there is a paragraph of praise for Sister Madaleva by Padraic Colum which has made me very grateful to Colum since it helps my appraisal of William Braithwaite. It is this: "Sister Madaleva has the discipline of solitariness. Her warmth is contained and does not overflow into fervencies."

That is what I think of the Braithwaite selections. He seems always to hold to the title of the introduction to his 1915 *Anthology*, "The Eternal Fragility of Poetry—An Analogue." That is why from the beginning I disagreed with Conrad Aiken who in his *Scepticisms* tried to prove that William Braithwaite lacked discernment as a critic by ridiculing our anthologist's acceptance of poets. Aiken says, in reference to Braithwaite: "A vague notion is abroad that Frost, Masters, Robinson, Lindsay, Fletcher and Miss Lowell, and others still who have not been quite so successful, are, if not great poets, at any rate brilliantly close to it."

Now, John Henry Newman in his *Grammar of Assent* has this to say of notions: "Our notions of things are never simply commensurate with the things themselves; they are aspects of them, more or less exact, and sometimes a mistake *ab initio*." We who stop for a moment to think can testify that Mr. Braithwaite's "vague notion" could not have been like Galsworthy's "paling sky where the vague moon was coming up." The mistake *ab initio* belongs to someone else, because time has proved that these six poets and many others could not be indicted on Aiken's question in this same *Scepticisms* regarding Braithwaite's preferences: "Must poetry be all marshmallows and tears?" Over and over again I find the "discipline of solitariness" in Braithwaite's choices.

It seems to me then that William Stanley Braithwaite deserves an honorable place among our twentieth-century anthologists. I look for him in *Americana*. He is not there. Louis Untermeyer is; so are Quiller-Couch, Burton Stevenson and Edmund Stedman. It cannot be that *Americana* disregards anthologists. *Compton's* gives him brief space in the *Fact Index*. Stedman likewise is in *The World Book*, and Bliss Perry as Poet and Critic and Anthologist. But where is William Braithwaite? In *Who's Who in America*? Yes, very fairly and with full credit. In *Living Authors*? No; but I do find Untermeyer "poet and anthologist"; Harriet Monroe with a mention of her anthology of twentieth-century verse; and Sara Teasdale for her anthology for children, *Rainbow Gold*. In Millett's *Contemporary American Authors* again I find Untermeyer, Conrad Aiken, William Rose Benét's many anthologies, and many compilations by Christopher Morley. However, since in this critical survey I do find Countee Cullen, Langston Hughes, and James Weldon Johnson, I do not believe that race caused the omission.

That may not be the reason either for the other seeming neglect. It may be that as a rule one says only harsh things to and about an editor. It seems to me, though, that when one has done so much for American literature as William Stanley Braithwaite has through his encouragement of others, then someone should take time out to praise him.

I wonder, too, about the dates at the conclusions of the Introductions to the earlier poetry anthologies—(1915) *Feast of Saint Francis of Assisi*; (1916) *Nativity*; (1917) *The Feast of Saint Rose of Lima*, and why in 1931 he edited *Our Lady's Choir, A Contemporary Anthology of Verse by Catholic Sisters*. That is why I, a nun, have deep appreciation for the Negro poet and anthologist, William Stanley Braithwaite, who has so enriched my teaching through the inspiration given and held through two decades since I first met him in his 1925 *Anthology of Magazine Verse*.

POETRY

EVENSONG FOR AUTUMN

Hast thou so loved us, Lord,
That this calm sunlight haloing our days
Should lift to thee from mist and tawny hills
A dappled soft polyphony of praise?

For watching eyes have known
What Footprints up the steepes and valleys came,
Until the pointed trees stood chalice-gold
And all the liting leaves were rinsed in flame.

Still, down the deepening night,
So wistfully a late bird cries, apart:
Be soon, ah love, release from pilgriming,
And back to thee shall wing the homing heart.

SISTER MARY THECLA

LESSON

Tonight, again, in my lone room I tried
To put a patch upon the happiness
Of other days—the will of its will died—
To catch the ravelled threads was foolishness—
The patch was uglier than hole. I walked
And listened for a while as others talked.

I looked in others' windows . . . with regret
To my own room returned, and in my thought
Was sure oblivion. My will, now set,
Would quail nor stop at naught, till all was naught.
Yet when I rose to set the shade in place,
Framed in my window was an envying face.

I sat and laughed and laughed, and then I wept
To see one fool enough to envy me;
And then I thought how I that night had kept
All pity to myself . . . my beggary
Of spirit then was done. Self-pity lost,
I loved my life, and gladly faced its cost.

JOHN E. DONOVAN

PRAYER FOR RENEWAL

Now in the pentecostal flame lave us
once more kneeling in the upper room,
a handful of poor men and women. Save us
from the mud and slime we gathered in the gloom
below: in the dark street among the breaking
walls, the tumult, scornful voices, catcalls,
the suave blasphemer at the lectern making
myth of Mystery. We took some falls
walking by strict necessity through the place
avoiding so far as possible craters of bombs
but being hit by flying wreckage. Trace
of it clings even now. Among the psalms
we chant here, echoes in the mind remind us
of it. Holy One, with wind of clean fire, find us.

Before the time is up, find us, before
the day of waiting is over. Come with voice
of thunder, tongue of fire. Bright spirit, pour
upon our hearts Thy unction. Let rejoice
Thy Christian souls who climbed with Christ the Hill
and have steep hills of sorrow still to climb
tomorrow and tomorrow, and if God will
yet again tomorrow. Before the time
of preparation for the deed is ended,
before the instant of decisive turn
confront our wills with fear and hope, suspended
between the choice and the not choice, O burn
brightly. Be virtue in us. Inspire,
instruct. Kindle in us, O love, this fire.

SISTER MARIS STELLA

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BOOKS

RESTORATION GUN-MOLL

FOREVER AMBER. By Kathleen Winsor. The Macmillan Co. \$3

NEVER, OR HARDLY EVER, has there been such a book. That's what the publisher and the ads and the blurbs and even some of the critics are telling us, and I will admit that they are right. But what I mean by that admission is something else again. What I mean is that there has rarely been a book so utterly undeserving all the praise, publicity, ballyhoo and sales that this huge, sprawling, bawdy and incredible first novel has won.

It is a story set in the lecherousness and decadence of Restoration England. It is simply the chronicle of the life and successive affairs of a professional, ambitious harlot. Graced with the name Amber (because of her eyes), she apparently found that no handicap, because she rose, with never a man she met wasted, to be eventually the mistress of the King himself. She was also, by way of diversion, a thief, a liar, a murderess; she is, in addition, foul-mouthed and coarse. If there is anything more to say about her, it is that she is not, for all the hectic, red-blooded, violent events that circle about her, a live literary character. She is another of those creations of one type of modern fiction to whom things just happen.

Strange as it may seem, this is not, however, an obscene book. It is just plain, downright bawdy; but the descriptions are done with such an air of self-conscious "now, watch, I'm going to get absolutely shocking," that they become, if anything, much more ridiculous than alluring. Miss Winsor's ventures in this field are definitely no more than adolescent naughtiness.

But what is much more at fault, artistically and spiritually, is the enthusiasm the author has for the heroine. One gets the impression that the author rather envies her and that she would like very much to have all her readers, too, fall in love with Amber. However, this colossal failure in literary integrity—though it vitiates the theme of the book—does manage to add a certain breathlessness to the technique. The author is so keyed up to dash on to the next adventure that the pace of the book is breathless. That, frankly, is the only virtue I find in it.

This book is another sad commentary on the cleverness of the publicity people and on the gullibility of the ad-de-vourers. No book in recent times has had such stupendous advance notices. The publisher has gone all out to make it rival *Gone With the Wind*; the author and her life and researches (500 books on the period) have all been delved into and exploited; and the result is that Macmillan has a super-hit on sale. Unfortunately, the book is just not worth it all. I feel that the phrase that will touch its shortcomings best is: cheap melodrama.

One final volley: may I submit that the title is silly? Amber is bad enough for a girl's name, but why in the world should it go on forever? God forbid that this harridan be with us that long! Perhaps the adjective in the title, though, merely refers to the length of the book. It is fully 900 pages too long.

HAROLD C. GARDINER

UNDERSTANDING LENT

LENT. *A Liturgical Commentary on the Lessons and Gospels.* By Conrad Pepler, O.P. B. Herder Book Co. \$4

THIS IS a book of spiritual reading for Lent that possesses real merit. The title, however, scarcely does justice to the contents. The author has, in fact, given us much more than a liturgical commentary. It might be more accurately described as a doctrinal, ascetical and liturgical guide to the full Catholic living of Lent. It is directed not to the scholar but to the ordinary, well instructed Catholic, both lay and Religious.

In an introductory analysis of the Lenten liturgy, Father Pepler divides the holy season into two parts of equal length. The first part, up to Laetare Sunday, turns the attention of the Christian towards himself, stressing his own purification from sin and worldliness by mortification, prayer and alms-

giving. In the second part, the attention of the purified soul is directed away from self towards positive union with Christ in the mystery of His Passion. This double aspect of the Lenten liturgy and of the whole Christian life the author then proceeds to develop systematically. He builds his commentary on a solid basis of dogmatic and ascetical theology, drawing amply upon the writings of the theologians, mystics and Fathers of the Church. The result is a remarkably successful combination of sound doctrinal instruction on the meaning of the Christian life and practical guidance for its richer and fuller living in accordance with the spirit of Lent.

The liturgical commentary, however, suffers from one weakness. This is the author's attempt to link up each step of his systematic development with the Epistle and Gospel of the day's Mass. In his Preface he himself admits the difficulty of such an undertaking, owing to the varied origin and loosely systematized content of the Lenten liturgy. As a result, despite his precautions, the connections he establishes impress the reader too frequently as being a somewhat arbitrary forcing of the liturgical texts into the framework of the plan. However, the accurate and enlightening liturgical comments on the history of Lenten observances and, above all, the well done doctrinal and ascetical commentary, more than make up for this perhaps unavoidable defect, and recommend the book as a richly rewarding piece of Lenten reading.

W. N. CLARKE, S.J.

DANGEROUS CURVE AHEAD

THE ROAD TO SERFDOM. By Friedrich A. Hayek. University of Chicago Press. \$2.75

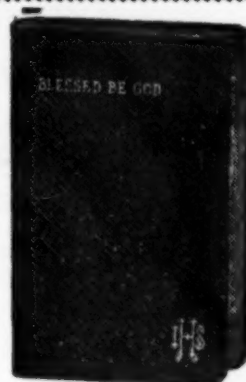
WHEN THIS BOOK appeared in England early this year, it had, quite understandably, a sensational reception. What with the Churchill Government going the Beveridge Report one better, and British leaders of every shade of political opinion agreed that the State must assume responsibility for maintaining a prosperous economy, a rousing plea for the liberal ideals of the nineteenth century was bound to be news and stir up talk. Whether or not the reviewers agreed with the author's disturbing thesis, they were one in conceding the book's greatness and insisting that it be read.

The Road to Serfdom may have a less explosive effect over here, but that will be only because we have not yet approached so closely as Britain to a thoroughgoing planned economy and a social-security State. Already, however, reviewers are raving and tongues are wagging. Mr. Hayek's little book promises to become, in circles where men are seriously concerned with the future of America, one of the most discussed books of the year.

And well it may, for *The Road to Serfdom* offers a tightly-reasoned, frightening answer to the question: "Are the democracies unknowingly traveling the totalitarian road?" The answer, of course, is an unequivocal Yes, and, frankly, neither the man nor his answer can be lightly laughed off. In addition to an international reputation in economics, Mr. Hayek brings to this book a first-hand acquaintance with the rise and growth of totalitarianism. From his native Vienna, he was able to watch the process by which the Nazis came to power in Germany and later in Austria. His observations convinced him that Hitlerism, far from being an innovation, was the logical culmination of developments set in motion by well meaning German "liberals" and Socialists. When he insists, therefore, that the same course of events is unfolding here, and even more so in Britain, the prudent citizen will pay heed. After all, if through ignorance and inexperience we blunder into totalitarianism, it will be scant comfort to recall that we did so in complete good will.

The villains in the book come from both the Left and Right. On the Left are all those democratic Socialists, humanitarian "liberals," superior scientists and efficient engineers who are trying to persuade us that we can have a planned economy without the evil features of totalitarianism. To the refutation of this idea, Mr. Hayek devotes some of his best pages. "There is no other possibility," the author maintains, "than either the order governed by the impersonal discipline of the market or that directed by the will of a few individuals." But individuals, he argues, no matter how well intentioned they may be, cannot govern a modern economy without resorting to dictatorial power.

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Mr. Hayek is no less impatient with collectivists on the Right. These he identifies as "the two great vested interests: organized capital and organized labor." Together they support the monopolistic movement in industry, although it is the capitalists, with their bent for organization, who are the chief culprits.

Unlike his fellow Austrian, Ludwig von Mises, Dr. Hayek is not intransigent on the question of State intervention in the market place. He does not believe that the preservation of competition is "incompatible with an extensive system of social services," and he actually favors a "given minimum standard of sustenance for all." But the type of security guaranteed by the State, he warns, must not be such as to render competition ineffective over wide fields. By no means a Keynesian, he would, however, permit some public investment. Beyond that, the market place must be permitted to rule economic life.

Mr. Hayek rejects, accordingly, a "corporative society in which the organized industries would appear as semi-independent and self-governing estates." Since no State, he contends, would long permit private individuals to exercise so much economic power, the corporate organization of industry merely speeds the trend toward collectivism.

It is not easy, on finishing this book, to put the author in any of the usual pigeon-holes. Completely anti-Socialist, he is not completely laissez-faire. Nor is he a defender of capitalism as we know it today, although some of our leading monopolists will probably praise this book to the skies. If he has a counterpart here, it is probably Thurman Arnold, or the present head of the Justice Department's anti-trust division, Wendell Berge.

Any way you look at it, *The Road to Serfdom* is a stimulating book. While it will not satisfy those who accept *Quadragesimo Anno*, it may inspire them to perfect an application of the vocational-group idea which will leave room for initiative, competition—and the market place.

BENJAMIN L. MASSE

WESTWARD THE WOMEN. By Nancy Wilson Ross. Alfred

A. Knopf. \$2.75

PLENTY HAPPENS in this book, but something happened to it too: something, I mean, that shouldn't have. And that is odd, for, from standpoints of material and style, it should have been proof against any mishap. Celebrating the role of woman in the longest migration in recorded history, which culminated in the development of the Pacific Northwest, it is a bonanza of texts for novels, movies, and even, I fear, dissertations. This promising lode of data, mined from yellowed diaries, letters, chronicles, from museums and reminiscence and myth, is synthesized in prose that is vigorous, adult, nimble, hard without brittleness.

The defects are formal and moral. The subject is perhaps too big for one canvas. You get that idea in the first chapter, wherein the author, as though (understandably enough) at a loss for a starting point, resorts to a succession of not-too-glittering generalities—a device which recurs throughout the book, as a hundred topics are organized beneath a hundred topical sentences. For pages at a time you are confronted by little more than a syllabus—of amazing deeds by amazing characters, to be sure, from martyred missionaries to hurdy-gurdy girls—but a syllabus nonetheless. The best of prose will bog down under this abuse, likewise the interest of even those who are forever breathless at the spectacle of America's borning nationhood. The extended narratives, however, are models of historical journalese; and the episode of the Notre Dame Sisters glows like a bright and unbelievable idyll amid so much tiresome violence.

Then, having made her point, the author emerges unsubtly as a Lady with a Message. And that just won't do. We can understand her homelish pride; we can get some fun from poking holes into her assorted sectional biases. We can snort as she belabors the myth of New England superiority as transplanted to her native heaths. But when, after dwelling fondly on Abigail Scott Duniway's successful fight for woman suffrage, and Dr. Bethenia Owens' successful fight for sterilization of Oregon's mentally ill, with briefer tribute to Fanny Wright, who was stumping for birth control in Cincinnati but who obviously never took the Oregon Trail, she devotes her concluding chapter to some dangerous theorizing about woman's emancipation, she

is false not only to her medium (historians don't moralize) but to her sex as well.

While protesting an opposite intent, she manages to pit woman against man. She questions "a return to the home" as the "inevitable answer" to modern woman's alleged laziness, parasitism, dissatisfaction, neuroticism. She deplores the disappearance from the West Coast of cheap coolie domestic help—an attitude that will come as a blow to our Administration's efforts to make a self-respecting "Fourth" out of China. She ignores the sacramental, teleological function of women as wives, mothers, homemakers, in favor of their "emergence as whole creatures" (whatever they may be), with the inopportune offspring deposited, I suppose, in *crèches* and factory nurseries. In general she carries on as though she had never heard of Love, or even the Puritan "Christian acceptance" for which her characters struggled so valiantly. If such implicit avowals of a cold-blooded materialism are the best that women's winning of the West can inspire us to, it were better that the heroines of this enterprise had drowned in the Erie Canal. Most of them, I feel, wouldn't have wanted to go on.

MARY ELLEN EVANS

SARAH AND I. By Sylvia Brockway. E. P. Dutton and Co. \$2.75

SARAH is Sylvia's other self, her better self, maybe, and this book is their autobiography. You'll like the two of them set down sketchily for your enjoyment. There is charm and dignity, gentility and quaintness, nostalgia and humor, simplicity and recognition all in a neat bundle evidently done up by a lady. The book takes you from the early days in the heart of New York City at the turn of the century, through years at Vassar College, then on to London and, finally, to Littleton, N. H.

The story will find no favor at all with the crowd who want coarseness in their entertainment, and it will bore the sad lot whose dearness of heart has been wrung dry by sophistication. But it's a better book than *Respectfully Yours, Annie*, and should be even more popular. Sometimes Sylvia wasn't patient enough with the build of her narrative, for the pattern jumps back and forth in time and place somewhat after the procedure of a dream. This does, however, give a certain lightness to the release of events which is one of the attractions of the book.

The story is almost an argument in support of fathers who are night watchmen in boiler factories. It must have been lonely to be the daughter of a professional musician and know his influence only intermittently. Also, when Sylvia says the children learn more from one another than they ever learn from their parents, it's a disappointment that Sarah didn't jump back at her for making such a perfectly wrong observation. Small wonder for it, because this life is bare of any help or guidance from God or religion that the reader can notice. The deepest soul waits in vain, and yearns for somebody, anybody at all, to sing out the Divine Praises.

THOMAS BUTLER FEENEY

H. G. QUARITCH WALES, British explorer and former adviser to the British General Staff in India and Malaya, is the author of *Years of Blindness*, published by Crowell in 1943.

MELANIE STAERK, now Professor of International Relations at Rosemont College, Rosemont, Pa., was born in Switzerland and was for several years active in the International Red Cross.

FRANK H. SAMPSON, a former student at Episcopal General Theological Seminary, was converted to the Catholic Faith in 1922, and has long made a special study of the Eastern Catholics and their rites.

EDWARD D. KLEINLERER spent the years between the two world wars in Rome as a correspondent. While working for his Doctorate in Law at the University of Rome, he did considerable research in the Vatican Library.

SISTER FRANCES TERESA teaches English at Nazareth Academy, Rochester, New York.

MARY ELLEN EVANS, former Editor of the NCCS Bulletin, now lives in Dubuque, Iowa.

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THEATRE

SOLDIER'S WIFE. Rose Franken has written another play, and her devoted husband, William Brown Meloney, is again her producer. *Soldier's Wife* shows us Miss Franken back in something like her old form, wise, witty and sophisticated.

Few modern playwrights can excel her in the humor with which she writes, when she is at her best. *Soldier's Wife* does not quite give us her best, but her new comedy is charming up to its slightly disappointing finish. Till then, however, one has laughed with such genuine enjoyment that one is not inclined to cavil at the end.

The play has only five characters, all acted to perfection by Martha Scott, Myron McCormick, Glen Anders, Frieda Inescort and Lili Darvas. Each player is featured and deserves to be. Raymond Sovey's setting is perfect and Miss Franken herself has directed the production admirably. Martha Scott carries off the highest acting honors, but all her associates are at their best. *Soldier's Wife* should have a good run.

The plot of the play is simple. Our hero, a soldier in action, shows his wife's clever letters to a comrade in the field, who happens to be a publisher. The letters are published, the book becomes a best seller, and the young wife is temporarily swept away from her husband on a wave of financial and social success. In the end he regains her, of course, but the finish lacks the snap it should have.

BLOOMER GIRL. The triumphant success of *Bloomer Girl* is already stage history. The revue appeared the same week as *Soldier's Wife*, so theatregoers had the experience, unique so far this season, of thoroughly enjoying two new stage productions in the same week.

Bloomer Girl is a glorified song-and-dance show, with music by Harold Arlen, lyrics by E. Y. Harburg, and book by Sig Herzig—all from a play written by Lilith and Dan James. The dances are designed by Agnes de Mille and put over by a brilliant corps. The costumes are by Miles White. With John C. Wilson as producer, the offering opened at the Shubert Theatre with the glad acclaim it deserved. It is now said to be a "sell-out" at all performances.

Two former *Oklahoma* favorites, Celeste Holm and Joan McCracken, add beautiful performances to the luster of the production. David Brooks is an engaging hero, and Margaret Douglas, Richard Huey, Matt Briggs, Hubert Dilworth and Dooley Wilson carry superbly the other outstanding roles. The plot doesn't matter. What the audience loves is the music, the dancing and the gay atmosphere of the production as a whole. The new season has at last been successfully launched!

ELIZABETH JORDAN

FILMS

LAURA. Here mystery and some arresting psychological studies are blended, and result in one of the most compelling melodramas on the current screen. A murder—a most unusual murder—furnishes the basis for the story and, as it unfolds, Cafe society is dissected in a thoroughly revealing way. Laura, played satisfactorily by Gene Tierney, is presented as a fatally fascinating advertising executive, whose suspected death precipitates a series of crises in the lives of three men. Clifton Webb expertly handles the role of a super-sophisticate, barb-tongued columnist, and friend of the devastating Laura; Dana Andrews is the detective who investigates the past of the murder victim and strangely enough finds himself in love with a corpse; Vincent Price is the playboy who wanted to marry the *femme fatale*. The man-hunt builds up to an exciting crescendo, following one suspect after another until it finally denudes the obsessed killer. The film is peopled with many unpleasant characters and offers a not very pretty picture of this strata of society, with the dialog tending toward the smart and sophisticated. Otto Preminger's direction guarantees suspense and capable work from all the players. *Adults*, who do not object to lingering a bit with some seamy persons of make-believe, can put this on their preferred list. (*Twentieth Century-Fox*)

MEET ME IN ST. LOUIS. This is a charming portrait of the family life of the Smiths in St. Louis after the turn of the last century. The two older girls (July Garland and Lucille Bremer) are occupied with the pangs of adolescent heartaches and romances; the two younger sisters (Margaret O'Brien and Joan Carroll) are more concerned with juvenile pranks; while the oldest in the family, a brother, (Hank Daniels) is the victim of all the feminine complications at some times. We journey along with these pleasant folks until their usually even life hits a snag when the father's business demands a move to New York. Tragedy settles over the household; the young people see only a bleak future in the metropolis, but a happy ending reveals the Smiths still in their beloved home and enjoying the wonders of the great World's Fair in their own city. The whole production recaptures a flavor of the past, with costumes and sets all living up to the era. One memorable interlude takes us back to a typical old-time Halloween with its pranks and spookiness brought to life by a delightful batch of youngsters. Some pleasant moments of song have been intelligently interspersed in the Technicolor production. *All the family* have a treat in store for them in this friendly cinema. (*Metro-Goldwyn-Mayer*)

MARY SHERIDAN

PARADE

WHAT ONE SEES in Newspapers. . . . Daily columns on astrology, pretending to inform people how the stars influence their lives on the various days and months of the year. . . . One sees also dupes, great numbers of them, arranging their affairs, shaping their lives under the influence, not of stars, but of newspaper horoscope columnists.

What One Does Not See in Newspapers. . . . Reports like the following. . . . Dispatch: Manager Svellff of the Bugs had trouble yesterday deciding what Bug should pitch in today's game with the Eels, the third in the World Series. Last night, the astrologer hired by the Bugs rechecked the horoscopes of the Eels and noticed that most of the Eels were born under the Scorpio influence, which meant that today was their day to blast any pitcher out of the park except a Sagittarius. The only Sagittarius on the Bugs is "Goofy" Muckenfuss, who is down with mumps. After conferring with several newspaper horoscope columnists, the Bug astrologer concluded a Gemini would be the next best to a Sagittarius, and Manager Svellff was forced to choose "Fats" Bierwaggon who was born under the Gemini influence, although the World Series score card erroneously makes him a Cancer. As everybody knows by now, the Eels blew "Fats" out of the box in the fourth and practically exterminated the Bugs. . . . Interesting speculation: what if there had been a Sagittarius in there?

Special Dispatch. . . . The Football Coaches Association decided at their meeting yesterday to forbid the use of written horoscopes on the playing field during games. The study of opponents' horoscopes by quarterbacks during huddles has slowed up the game, the coaches felt. In the future, quarterbacks will have to memorize horoscopes of opposing teams. On the bench, however, coaches will still be permitted to refer to written horoscopes.

Dispatch. . . . Thousands of housewives throughout the nation are reported looking forward longingly to next week, the one week during the year when matrons born under the influence of Capricorn are able to hire maids.

Readers never see accounts like these in the papers. . . . Why not, one may ask? . . . If there were anything at all to astrology, it should by this time be able to perform phenomena along the lines described in the above dispatches. . . . Tremendous progress has been achieved in medicine, in physics, in agriculture, in other fields. . . . But not in astrology. . . . Men know as much about astrology today as they knew thousands of years ago—that is, nothing. . . . There have been no advances because there is nothing to advance in. . . . Astrology is just a name with no reality corresponding to it. . . . No stars can shape man's life. . . . Under God, he shapes it himself.

JOHN A. TOOMEY

CORRESPONDENCE

CATHOLIC INFLUENCE

EDITOR: Father LaFarge asks: "How far are American Catholics 'heralds of the Christian social idea'?" I should like to suggest that the laity presents a rather passively ignorant countenance to that question. On one or two social issues, such as birth control and secular education, the average American Catholic cannot plead ignorance as an excuse for taking a stand contrary to the teachings of the Church. But how much has been taught in our parochial schools, how much written in our diocesan press, and how much preached in Sunday sermons about racial hatred, the rights of labor, and the "good society" envisioned by the Pope?

In the absence of a Catholic Party in this country, I concede that an accurate estimate of Catholic opinion is perhaps not easy. But numerous personal impressions leave not much doubt in my own mind that for the most part Catholics restrict the application of Christian teachings to personal matters. Moreover, the Pope will continue to be a voice crying in the wilderness until the media for his teachings increase. In other words, it is high time for the Catholic schools and the Catholic press to get on the ball!

Somewhere on Duty

ELBERT R. SISSON,
Corporal, U. S. Army

THANKS FROM CAPTAIN AGERTY

EDITOR: I wish to thank you for the kindness of publishing my comments on the subject of High and Low Masses. I was delighted with the constructive comments of the letters written in response to my own. I might add that I have received a number of interesting and stimulating words of encouragement addressed to me directly. All of this seems to indicate that there are many members of the Church Militant who will inevitably help to crown the Liturgical Movement with success.

Like all converts, I am particularly anxious to attract non-Catholics to our Holy Faith. In my own case, it required several years of struggle to overcome the prejudices set up within me by slovenly practices witnessed at Mass. It is my firm belief that when a layman assists at Mass with the help of a Missal, he will wish to see every ounce of meaning and beauty extracted from this incomparable, superlatively Divine drama. In this way, high-pressure Sunday Masses "on the half hour" will fall into deserved obscurity.

Deshon General Hospital,
Butler, Pa.

H. A. AGERTY,
Capt., M.C.

INFORMATION APOSTOLATE

EDITOR: There is probably no educational formula in America today more conducive to straight, just and reasoned thinking on general subjects, than that championed by the Catholic colleges. The classical and scholastic schools aim to turn out versatile and principled men and women capable of practical intelligence in viewing the affairs of the day.

It has often been a source of conjecture why more of these people did not enter the fields of public information—the press, the radio, and the motion picture, chiefly. All these vocations have been opening up more and more opportunities during the past twenty years, and the possibilities in the future are even more encouraging. A recent survey conducted jointly by the American Association of Teachers of Journalism and the National Association of Broadcasters, for example, shows a need for 500 additional news writers and editors in American radio stations during the next twelve months. The postwar picture, with the impending arrival of FM broadcasting outlets and the further development of television, is still brighter.

It appears that there is an opportunity for a lay apostolate in the cause of truth in public information. Who can be oblivious to the fact that a large number of the commentators and writers who reach America's eyes and ears every day are apostles of causes harmful to our country; that the outlook of many is slanted by bigotry, intolerance, dema-

gogery, a warped sense of justice and basic dishonesty; that in many cases impartiality has given way to pressure groups who want their story sold to the public?

If the press and radio and motion pictures are to maintain the long-range faith of the American people, a revamping of the picture is necessary. The industries realize this.

New blood entering these fields has great chances of success. And the new people can feel confident that by putting justice and integrity and clear-thinking into the work of keeping John Q. Public truthfully as well as thoroughly informed and entertained, they will be a part, however small, of the legion of right-minded Americans trying to make the world a better place in which to work out our salvation.

The colleges can help by encouraging courses of study which will interest and lead students into these lucrative, interesting and satisfying professions.

Somewhere in Service

DON L. KEARNEY

PEACETIME MILITARY SERVICE

EDITOR: Among the arguments against compulsory peacetime military service one very obvious one seems to be overlooked, which is that such service is one of the worst devisable means of providing the United States with an efficient system of defense—that is, of waging war.

A country where every man is a soldier is not necessarily a great military power. Military greatness depends not on numbers of soldiers alone but, far more, on what kind of soldiers are in what kind of an army.

Armies are instruments for waging war. If we ever wage war again, let us hope we wage it as efficiently as possible. Now an army that consists of men who have once spent a year in service and have then been mustered out, suffers from many defects of a fairly obvious nature. The amateur is always inferior to the professional, but inferior even to the amateur is the man who thinks he is competent and trained but is not.

The private personnel of a conscript army is but too likely to consist of such men—good, average, poor-thinking men who think they are soldiers whereas in reality they are civilians who know their drill. The officers are likely to be so taken up with the task of giving elementary training to their annually changing personnel that they become routinized and unimaginative.

In their corps original thought is at a heavy discount of suspicion and distrust, and not too undeservedly. The conscript army can not adopt new ideas, new methods, for the simple reason that the great bulk of what will be its personnel on the day of mobilization is engaged in civilian activities far from training camps or barracks, and it can teach them only to the small fraction actually under arms at a given moment. The conscript army cannot know, nor accurately guess, what proportion of its men should be trained for what type of warfare because it does not know where it will fight, against whom, and with what weapons; and modern warfare is increasingly specialized.

Conception, Mo.

JULIUS F. HANNON

A CORRECTION

EDITOR: In your issue of October 14, 1944, page 30, I noted the statement that the late Honorable Alfred E. Smith lay in state in the Cathedral of Saint Patrick in New York City—"the only layman in the history of the United States to be so honored by his Church."

In *Time*, of October 16, on page 26, the statement is made that Mr. Smith's "body lay in state at St. Patrick's Cathedral—the first time since the death of Ignace Paderewski in 1941 that a layman had been accorded this honor."

Which statement is correct please?

Takoma Park, Md.

LAVERNE B. CASE

[Governor Smith was the only American layman to enjoy this honor.—EDITOR.]

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THE KINGDOM of Christ, we are told in the Preface of the Mass for the Feast of Christ the King, is a "Kingdom of love, of justice and of peace." In the Secret prayer of the Mass, we beg God "to grant unto the nations the gifts of His unity and peace." In the Communion prayer, we have the promise that "the Lord will bless His people with peace." There is in all the world no greater blessing than the peace of Christ and naturally we must expect to pay a price for it. That price we find in the Collect of the Mass, when we pray "that all the families of nations, torn asunder by the wounds of sin may subject themselves to the very gentle rule" of Christ the King.

Like all the truths that we have been studying throughout the Sundays of the year, this, too, is a very simple truth. The human being can find complete peace only in obedience to the Kingly will of Christ. The family that seeks family peace can find it in obedience to the pattern of family life as outlined by Christ. The nation that wants a truly lasting peace must be a nation subject to the law of Christ. The peace of the world, which we hope to establish when this war is over, will be a lasting peace, if all the families of nations subject themselves to the rule of Christ.

It is not only simple. It is very natural and very attractive. Here is a King who has made us body and soul. He knows us intimately as we cannot hope to know even ourselves. He knows our weaknesses and our strengths. He knows how easily we can mistake the false for the true. He knows the things that are for our peace, and He has made His laws and imposed them on us because He knows that only in following those laws can we find peace. We are at times inclined to think that the very law of Christ makes it difficult to find peace and happiness. We think that because we do not know ourselves well, because we do not know as well as Christ our full capacity for happiness. Christ knows that and, knowing it, He uses His Kingly power to keep up from setting our heart on things unworthy of us, from seeking our peace in passing things that for a moment seem to promise happiness but in the end bring only misery.

That is why sheer obedience is not enough. It must be an obedience based on trust and love. When we trust and love a leader, we will follow him unhesitatingly even into battle and into death. The little child will play the game of "follow the leader" even though his knees tremble when he tries to do some of the difficult things the leader does.

Older children, who become soldiers, give to leaders they love and trust the same headlong, trusting obedience, until doing the hard things, facing death behind the leader they love, becomes not a task but a joy and a privilege.

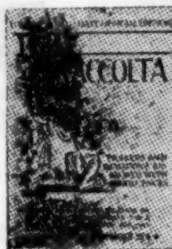
Christ knows that trait of the human heart and, because He knows it, He has done so much to win our love, our trust, our admiration, for our own good. He became one of us. He lived out our life in its every detail, every small, monotonous, grinding, suffering detail. Why? So that He could say to us: "I have done it, too. I have gone through what you are going through. I know what it is. Let us do it together." Living for us was not enough. He had to go and die for us. Why? "Greater love than this no man has than that a man lay down his life for his friend." So that we could not possibly doubt His love. So that we could be certain with Saint Paul, that, if He died for us, there is no lesser thing that He would not do for us. And certainly all the other things we want and need, all of them are less than His death for us.

All this He has done that we might trust Him and love Him, so that, based on trust and love, obedience would be easy. That, of course, is not all He has done. If He were far away, even the story of His great love might not be sufficiently heart-warming. He has remained with us. He is in our Churches. He is in us. He has become our food and our drink. Again why? So that His very nearness would keep alive our admiration, our trust, our love, and make easier the obedience so necessary to our happiness. So that, finding our happiness and peace in our obedience to Him, we might get a spark of His love for all mankind and join Him in trying to bring all mankind into the same obedience, and through the same obedience, to happiness and peace.

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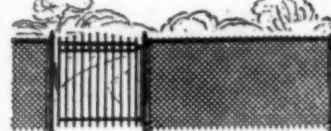
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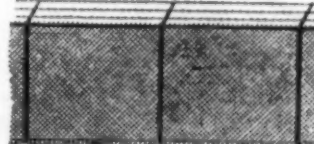
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